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INTERNATIONAL BIBLE STUDY.

Dec. 9th, 1883——*Ruth* I. 14—22.

For Comment see last *Guardian.*

Dec. 16th, 1883.—1 *Sam.* I. 21-28. II. 1-3.

"And the man Elkanah, and all his house, went up to offer unto the Lord the yearly sacrifice, and his vow."

They went up to the Shiloh where the tabernacle was. Whatever vows might have been made in the twelve-month, were now fulfilled. Though many of the Mosaic laws had fallen into abeyance, some were kept in remembrance, and the Jews were reminded of their special relations to God by the yearly gathering at Shiloh where they not only drew nigh to God but were brought nigh to each other, and could renew their friendship and contract new affinities.

"But Hannah went not up; for she said unto her husband I will not go up until the child be weaned and then I will bring him up, that he may appear before the Lord and there abide forever." 22.

Hannah tarried at home with the child. The child was God's gift to her in answer to prayer, and continually helped her to realize the presence of God. The light of God's own tabernacle was in her home. Yet she looked forward without murmuring to the day when in fulfilment of her vow she would yield up this loved child to the temple service. The love of God was shed abroad in her heart; she rejoiced that her name was written in heaven as an accepted suppliant.

"And Elkanah said unto her, Do what seemeth to thee good; tarry thou until thou have weaned him; only the Lord establish his word."

When we ask of God anything according to his will, our petition becomes his word, and heaven and earth may sooner pass away.

"And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the Lord in Shiloh: and the child was young."

The child was perhaps three years old, and dear as ever to the mother; but what better thing could she desire for him, than that he should dwell in the house of the Lord all the days of his life? If she was a believer, could she not trust the Lord with her child? Alas! that there should be so many mothers in Zion who regard themselves as believers, but who cannot trust the Lord with their sons or daughters; who have more confidence in their own wisdom and parental love than they have in those of God. The three bullocks, one each for the father, mother and child, were the expression of her sense of unworthiness, and if her Messianic hope. Some read a bullock of 3 years old.

"And she said, O my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the Lord. For this child I prayed, and the Lord hath given me my petition which I asked of him."

A definite prayer had received a definite answer. The men of science of our day would have had much ado to persuade her that prayer was ineffectual and vain. Their mighty arguments in proof of the inviolability of Nature's laws, would have been as the merest zephyr against her conviction that God had granted her what she had asked of him. And there are Hannahs to-day, a host of them, outnumbering by far the men of science, so called, who spend their days in investigating the works of God, without ever enquiring what these works report concerning their Maker.

"Therefore also, I have lent him to the Lord; as long as he liveth he shall be lent to the Lord. And he (they) worshipped the Lord there"

There is nothing in the original about lending. The Heb. verb *shaal* means simply to ask, not to borrow. The one whom she had asked and obtained of the Lord, she restored to him. The lending is on the side of the Lord, rather than on ours. Yet God's gifts are without repentance; i. e. they are not revoked, except there be some change in the recipient. If we abide in the faith, we shall yet recover our lost ones.

"And Hannah prayed and said, My heart rejoiceth in the Lord, mine horn is exalted in the Lord; my mouth is enlarged over mine enemies; because I rejoice in thy salvation. There is none holy as the Lord: for there is none beside thee; neither is there any rock like our God. Talk no more so exceeding proudly; let not arrogancy come out of your mouth; for the Lord is a God of knowledge, and by him actions are weighed." ii. 1-3.

This entire anthem is a specimen of what was meant by prophesying in Bible times. God had delivered Hannah from a state of severe humiliation; because she was childless, she was scorned by the wife that had children, and her position was somewhat like that of the widow in a Brahminical family. She had intensely felt this, for she loved her husband and valued his love. She took her trouble to the Lord, and he gave her her heart's desire, and she now pours out her heart in gratitude. In these days, when one becomes a mother, she asks the minister to return thanks to the Lord for her; but the Scripture shows that it is a good thing for mothers to lift up their voices in the house of the Lord, in the assembly of the Lord's people; the Spirit of God will give them utterance, and they may even be carried away beyond their own personal concerns to speak of the grand principles of the divine Government and of the blessedness of those who belong to his kingdom. Mary the mother of Jesus, after so many centuries, takes up the refrain of Hannah, and in very similar accents tells of the Lord's goodness to her. "The Lord is a God of knowledge, and by him actions are weighed." What folly then for us to pride ourselves on the accident of circumstances, upon the momentary elevation wrought by the whirligig of time, upon mere appearances and external conditions. God weighs our actions and will soon publish the tabulated result to the everlasting shame of multitudes.

How many parents to-day are sitting in sorrow and darkness and isolation, because they could not afford to surrender their daughter, or son for the Lord's work. They have kept their children for themselves and have seen the charm and beauty and promise die out of them and alienation take the place of love; when they closed the door against the Lord they opened it to the prince of this world, and instead of the peace of God which would have been theirs they have found confusion.

WEEKLY REVIEW.

—A CORRESPONDENT at an out station asks us to comment on the words of Christ found in Mark IX. 49; "For every one shall be salted with fire, and every sacrifice shall be salted with salt." The context helps to show the meaning of the passage. Our Lord says, If thy hands or thy foot or thine eye offend thee, cut them off, pluck them out; it is better for thee to enter into the kingdom of God without one hand, foot or eye, than having them to be cast into hell-fire; where their worm dieth not and the fire is not quenched. We are to sacrifice whatever would be a hindrance to us, whatever would tend to imperil our salvation. Looking back a little further, we see that what led to the address was the spirit of self-complacency and disregard of others shown by the disciples. This and every thing similar must be crucified. In Lev. II. 13 we read:

"Every oblation of thy meat-offering shall thou season with salt; neither shall thou suffer the shalt of the covenant of thy God to be lacking from thy meat-offering; with all thine offerings thou shalt offer salt."

We learn then that in our spiritual sacrifices there must be something corresponding to the salt and to the fire of the Mosaic sacrifices Salt is conservative and is opposed to corruption. Our offering must be incorrupt, and must be *maintained.* Many in some specially favoured hour, give themselves fully to the Lord, and then as the days and weeks go by, forget to act as though they were the Lord's alone. To the Ephesian church Christ says, I have somewhat against thee, because thou hast left thy first love. Salt is opposed to declension. Jesus said to his disciples, Ye are the salt of the world; but if the salt have lost its savour wherewith shall it be salted? Their presence in the world was to be the means of preserving the world; if there had been ten righteous men in Sodom, it would not

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have been destroyed. But Christians must have salt in themselves. The righteousness of God received by faith and maintained by faith, will reveal itself in a righteous life on their part. Jesus says, Have salt in yourselves and have peace one with another. That which enables us to walk amicably together is *humility*. "Unto this man will I look, even to him that is poor and of a contrite spirit, and who trembleth at my word." Blessed are the poor in spirit, for theirs is the kingdom of God. But Jesus says, Every one shall be salted with fire. The fire here is that which burns up our pride and self-confidence; the fire of God's word applied by the Holy Ghost. Peter says, "seeing ye have purified your souls in obeying the truth though the Spirit unto unfeigned love of the brethren, see that ye love one another with pure hearts fervently." Food prepared without salt is unpalatable; we cease to be acceptable to God when we become self-complacent and think lightly of others. This is the salt of the covenant of our God, and it needs to be maintained in order that the covenant may be maintained.

—The defeat sustained by the Egyptian force in Soudan has a good deal of interest for the Mahomedans of India. They have been hearing for a year or two about the man who claims to be the Mahdi of prophecy, the mighty one that is to stand up in the latter day for the glorification of Islam and for the chastisement of all who do not believe in Mahomed. Just at this time their minds are anxious and expectant; thirteen centuries have been completed since the Hegira; now, if ever, must the Deliverer appear. Just at this juncture they hear of a man in the heart of Africa, who not only claims to be the expected Mahdi, but has succeeded in persuading a great multitude of people of the validity of his claims, and is at the head of a greater army than Mahammed himself ever commanded; and they learn that he has obtained a great victory over the force sent, under English generalship, to subdue him. What better proof that a man is commissioned of God to set religion on a right basis, could be furnished than the signal defeat of those who are sent against him? To the ordinary Mahomedan mind, this is the very seal and signet of God. There is, however, one embarrassing fact, this, namely, that they who were defeated were themselves Mahomedans. The army was Egyptian, though to some extent, officered by Europeans. But the English are likely to identify themselves with the quarrel, and we can easily imagine that the Mahomedans of India will watch the progress of the conflict with profound interest. They cannot willingly give up the hope of recovering the pre-eminence they once enjoyed; they cannot see that it is their *nasib* to enter into competition with Hindoo clerkdom and live upon the crumbs of power that fall from the table of the dominant race. The sooner the would-be prophet of Soudan appears in his true character the better.

—A CORRESPONDENT of the *Indian Witness* assures us that the Cowley Fathers are "Protestant gentlemen of birth, education and position," "staunch Protestants in every way." What they may be by birth, education and position we do not undertake to say, but we have the best possible evidence that they are not Protestants, viz. their own constant asseverations to this effect; there is no name they so strongly repudiate as that of Protestant, unless it be the term "dissenters" sometimes applied to them by Roman Catholics. One of these Cowley fathers, who has lately issued a number of pamphlets among us, the Rev. L. Rivington, in one of these speaks of certain churches in this way:

"The Western and Eastern Churches are one. This differences are not about apostolical doctriness. The third division of the Church is the Church of England. In all these the apostolical religion is observed. Therefore we regard these Churches as one. We see no reason to regard ourselves as separate from these two churches. All these three parts constitute the Holy Catholic Church."

This is Protestantism with a vengeance.

—*The Indian Churchman* says concerning the late Dyanand Saraswati:

An anecdote is told of the Swami's death, which increases our reverence for our ally in the cause of a Personal Theism as against idolatry, and for the defender of the Theism of the Vedas against the Atheistic interpretations of the Theosophists, with whom he was at first so closely associated. Two of our friends of the Arya Somaj who were near the deathbed of the lamented Swami inform us that he bore the consequences of his fatal disease with "calmness and composure," and that "a few minutes before his death he praised the Almighty God, chanted Vedic Mantras, repeated the Gayatri, and turned on one side to take his departure from this world."

Why it should increase the *Churchman's* reverence for his ally the Swami, that he died uttering the Gayatri, we see not. The *Gayatri* is a prayer to the sun: "We meditate on that excellent light of the divine sun; may he illuminate our minds." It is not for the sentiment it contains that this Vedic verse is made so much of. It is regarded as a spell or incantation, having power, when muttered, to banish foul fiends. The Swami, waking in another world, will be surprised to learn that one from whom he here turned away, even Jesus the Christ, was the Light of the world, the Sun of righteousness.

—THE venerable Mr. Muller of Bristol, after visiting a number of places in the Madras Presidency, will proceed to Calcutta and thence to the N. W. Provinces. He does not expect to be in Bombay till some time in March.

—THE Bengal planters seem to think that Calcutta is their capital, and that the Government of the day has no higher duty than to consult their interests and their feelings. The extraordinary strength of the Anti-Ilbert-Bill there, is mainly due to the Planter influence. We are sorry that this feeling sought to find a miserable relief in disrespect shown the Viceroy on occasion of his return to Calcutta. Surely, these gentlemen are not wanting in opportunities to give expression to their sentiments, that they should have to resort to this questionable method. The columns of the Calcutta press are lovingly open to them; they can come together in mass meetings; they can make themselves heard in Parliament.

—It is now nearly a third of a century since the first great International Exhibition was opened in London, in 1851. There have since been Exhibitions in New York, Melbourne, Dublin, Vienna, Philadelphia, Sydney, in London again, and in Paris three times. The 13th International Exhibition was opened with great éclat at Calcutta on the 4th inst. India is the country of great *tamashas*, and there were doubtless some striking features in the opening of the Calcutta Exhibition not seen elsewhere. Numerous Native Princes and Rulers were present, in the pomp and pageantry of the Orient. The weather was not favourable, and the Lieut. Governor of Bengal was hindered from being present by serious indisposition; the electric light was not available, some one having cut the wires on the maidan. Otherwise the opening ceremony was imposing and all that could be wished.

—THE *Subodh Patrika* says the Educated Natives are not in favour with any class. They are disliked by the higher class of their uneducated countrymen, also by the half-educated. They are looked upon with ill-disguised scorn and hatred by Anglo-Indians.

"The Christian missionaries dislike them as being strongly opposed to their work of religious propagandism, both with reference to themselves and also with reference to the masses. They lament that the days are gone by when they could bring within their fold neglected and straying sheep from the Hindu community without being hindered by the spread of liberal and cosmopolitan ideas by the educated classes. They regretfully look back upon those days when their own evangelizing educational institutions were all in all, and when they themselves were looked upon as the source of all light and life; and they naturally hate the increasing numbers that are being educated in Government Institutions for their utter indifference to the Bible and missionary preaching."

We do not think that missionaries have such feelings as are here attributed to them. They regret that the education of the class spoken of does not bring them nearer to the Gospel; what they lament is the defectiveness of that education and that they are led to turn away from what is best in Western literature.

—The new census informs us that there are in Calcutta 788 Brahmos, or about one in a thousand of the population. But this body has a mouth speaking great things, persuading people afar off that the future of India, if not of the world, is committed to them.

—The reception given to Lord Ripon by the English of Calcutta, may possibly lead to the opening up anew of the question as to the proper capital of India. Simla is about as near to Bombay as it is to Calcutta, and Bombay is far more central as regards all India than Calcutta is.

—THE new campaign of Messrs. Moody and Sankey promises to be quite as successful as the first one was, nine years ago. The first fortnight of November, their meetings were held in Islington, in Priory Hall, specially erected for their use. Meanwhile, a similar building was being erected in Wandsworth, where they will hold the second fortnight's services, when the Islington Hall will be taken down and re-erected in another part of London. Their mission in the metropolis is to last eight months, every quarter of the capital being successively occupied. The halls for their use have a seating capacity of 5,000 and are filled daily. The *Pall Mall Gazette* has been describing the meetings, and writing a leader about them. The *Pall Mall* writer acknowledges that he is non-plussed by the effects produced, and utterly unable to explain how such effects should spring from such causes. To obtain such command of his audiences,

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and bring such numbers to the enquiry-meeting, Mr. Moody ought to be the greatest of preachers; but he is not a great preacher at all:

"'Except a man be born again, he cannot see the Kingdom of God,' was the theme upon which Mr. Moody delivered an harangue which puzzled one more than ever. Why five thousand people should come through fog and rain into a bleak and misty hall to listen to such a discourse was inexplicable. Yet there the people were, listening intently to every word of the speaker, some of them touched with deep emotion, all respectfully attentive. After it was over three thousand of them lingered another half hour, and when that meeting was closed some six hundred or seven hundred 'workers, young converts, and anxious inquirers' remained behind till nearly eleven o'clock. From every point of view, except the supreme one of effect upon the audience, Mr. Moody's remarks were most disappointing. Alike in style, manner, matter, there was nothing in them superior to what might be heard in any meeting-house.

"If the meeting had terminated there, although I should have been puzzled to account for the immense crowd that had gone out into the wilderness on such a night to hear so poor a sermon, it might have been regarded as a mere mistake. But the after-meeting rendered the mystery much more insoluble. Three thousand persons stayed for another half-hour, during which Mr. Moody made a brief and not ineffective appeal to surrender the Will, which alone barred the way to forgiveness and reconciliation. Mr. Sankey sang several verses, and the meeting was bowed in silent prayer for some minutes. Then the bulk of the congregation departed, but six hundred or seven hundred remained behind. The marvellous thing was that no small proportion of these appeared to be deeply impressed. *Several were weeping; many were engaged in* earnest conversation with the workers. Mr. Moody and Mr. Sankey went among the various groups, encouraging the workers and speaking a word to the inquirers. Clergymen and laymen, Bible in hand, expounded the doctrine of instantaneous justification and assurance of a full salvation to seekers on every side. Everything was strangely quiet and still. There was nothing audible but the subdued murmur of many voices, the rustle of Bible leaves as the spiritual director turned from promise to promise to furnish fresh assurances of forgiveness. It was very strange. The effect seemed to be produced without any commensurate cause."

Mr. Moody's power is best expressed by the word *Reality*. The aim of a true preacher is to make men sensible that God is speaking to them, to bring them under the sway of the divine character. What men call eloquence is not best adapted to bring about this result. Oratory has the effect of binding the hearers to the speaker; they are taken up with the consideration of his endowments and power. This is just the snare by which thousands of preachers are hindered from advancing the kingdom of God as they should. If any one will carefully consider what is said about the preaching of the apostle Paul in "Corinthians," he will perhaps find reason to believe that he was as a preacher not unlike Mr Moody, though "in presence" he was "base," and Mr. Moody is not. The people that hear Mr. Moody do not hear what they have not heard before, but they hear it differently; they hear God in it.

—We are very glad that the Foreign Missions Committee of the Church of Scotland have voted to dismiss Mr. Hastie. We do not bear him any ill-will, but we do not think that he was fitted to help forward the cause of missions.

—In Allahabad we were under the hospitable roof of the worthy pastor of the M. E. Church there. Hearing that a son of the late Wm. E. Dodge of New York, so well known for his munificence, was passing through Allahabad, our host thought he could not do less than call upon him at the hotel. His card was sent in and returned with this written on the back:

"Mr. Dodge is not at home to any dissenting pastor, being a churchman."

This was meant to be very withering, but afforded a good deal of amusement. The report that the gentleman was the son of Wm. E. Dodge was probably a mistake. As there are no dissenters in America, the courteous stranger was probably an Englishman.

—We confess that we have read with great surprise the account of the trial of Littlewood for causing the death of Smith at the Sailors' Home, Bombay. (See our Epitome, Tuesday.) The Sailors' Home, one of our most magnificent edifices, has a bar. Our readers are aware that we have repeatedly protested against this. The Home is not a real Home while it thus invites the inmates to drink. Smith and three other men, already under the influence of liquor, were getting more from the bar, when Littlewood came up and drank one of the glasses of beer, uninvited. The brought on a fight, and the result was that Smith received injuries from which he died the following day. Yet Littlewood goes scot free, the High Court having acquitted him. We cannot understand this sort of justice, any more than we can the management of the Sailors' Home.

NOTICES OF BOOKS AND REPORTS.

"*The Lord that Healeth thee.*" Bethshan, Drayton Park, Highbury, London, N. Our readers have already been made acquainted with work carried on at Bethshan by the Rev. W. E. Boardman and others. It is proposed to issue, from the 1st of January next, a semi-monthly paper entitled "The Lord that Healeth thee" containing notices of cases of healing through faith. One of the remarkable signs of the times is the upspringing of faith for healing, after long ages of comparative latency. The medi-æval abuse of the doctrine of the supernatural led to a strong reaction in Protestantism, and a stranger would have thought that Christ must have declared, The works that I do shall no believer do, instead of, He that believeth on me, the works that I do shall he do also. But of late a more reverent attention to the teaching of Scripture, especially on the part of some who have been favoured with remarkable spiritual blessing, has led to the recognition of the fact that there is nothing to forbid the expectation that Christ's glory will be revealed in the subjugation of disease in our own days, as it was in the days of his terrestrial existence. The Saviour has met this reviving faith with such displays of power and grace as have sufficed to develop more fully and widely the expectation of supernatural testimony. We cannot say that this testimony is yet of a sort to carry conviction to a skeptical world; its purpose seems to be to bring up the drooping faith of God's people to the required standard, by way of preparation for a world-wide revelation of his power, suited to all nations, tribes and tongues. It is strange that just at the moment when Mr. Matthew Arnold is proclaiming from *his* watchtower the discovery that the belief in miracles and the supernatural has lapsed beyond recovery, and does not need to be any more assailed, earnest Christians in Germany, America and England should be flocking to Jesus with their paralyzed neighbours and getting them healed. Mr. Arnold and some other good people live in a world of their own which they fancy to be the real world. A specimen number of "*The Lord that Healeth thee*" has been published, and several copies sent to us, which we are placing in the Tract and Book Depot, that those who wish it may see it and subscribe for it. Its cost will be 3s. a year. We cannot go with Mr. Boardman all the way in his views regarding sickness, believing that it is in many cases an unspeakable blessing; but we have no doubt that this little publication will be found helpful to many. We place among our extracts an article which it takes from an American paper entitled "The Last and Best Physician."

"*The Indian Evangelical Review:*" October, 1883. This number reaches us a little behind time. It contains: I Holiness; Rev. J. T. Scott, D. D.—II. Heathen and other Non-Christian Teachers in Mission Schools: Rev. J. G. Payne.—III. Govt. Excise & outstill system in Bengal; Rev. T. Evans, Monghyr.—IV. More General Acceptance of Christianity in S. India as compared with N. India; Rev. J. Allen, and Rev. J. P. Ashton.—V. Zemindar & Ryot; Rev. A. Campbell, Maribhoom.—VI. The faith of St. Barnabas; Rev. E. M. Wherry, Lodiana.—VII. Native Christians; how are they to advance the Kingdom of Christ; Rev. R. V. Moduk, Ahmednuggar.—VIII Pigot-Hastie Case; Editor. We have read the first article and like it much. In the second Mr. Payne shows that non-Christian teachers in Mission Schools in all India were 364 in 1881 as composed with 362 in 1871; whereas Christian teachers have increased from 161 to 232. The advance has been more marked in the Bombay and Madras Presidencies. Mr. Payne expresses surprise at the large number of non-Christian teachers employed in Mission Schools, and thinks there is need of change and improvement. We suppose the principal reason that hinders the desired change, is the belief that non-Christian teachers will draw pupils, and Christian teachers will not. Mr. Campbell's article draws attention to a most important matter, the condition of the Bengal ryot. Since the time of the Permanent Settlement, the Government Revenue has increased from £3,000,000 to £3,500,000 only, while the landlord's share has risen from £350,000 to 9½ millions stg. To this latter sum are to be added a great multitude of cesses, already spoken of in our columns. If we enquire into the condition of the ryot, it becomes evident that the effect of the Permanent Settlement made by Lord Cornwallis a century ago, has been virtually to make over the ryots as serfs to the zemindars. In many parts the rents have been raised from 100 to 500 per cent. The Zemindars have been masters of the situation; like the lawyer who swallows the oyster and hands one shell to the plaintiff and the other to the defendant, they have enriched themselves at the expense of Government on the one hand, and of the ryots on the other.

The policy of Government has been suicidal. Mr. Wherry's article speaks of the use made of an apochrypal Gospel of Baurnabas by the Mahomedans to make it appear that it was not Jesus but Judas who was crucified on Calvary. The paper is mostly a translation ot a Mahomedan tract much circulated in N. India. The so-called Gospel of Barnabas is a comparatively modern production. The Epistle of Barnabas is in harmony with the teachings of the Bible, on fundamental points.

"*The Christian College Magazine.* December. Contents: 1. Stephen, the first Chr. martyr; R. Scott, M. A—II. Roman Coins in South India; W. Little—III. Student Life at Oxford; W. H. Findlay, M. A.—IV Philosophy of the Upanishads; C. Cooper M. A—V. Report of the Education Commission; Editor.—Truth and Fancy; J. D. B. Gribble, C. S.—With notices, Extracts, Jottings and Queries.—Except the first—a very well written paper,—We have not had time to read these articles.

"A MANUAL of Hinduism." (*Hindu Dharmatse Swarup.*) Marathi, Part I. pp. 251. By Baba Padamanji. Bombay Tract & Book Society. This work has been carefully prepared by one whom we believe to be competent, and will we think be valued not only by non-Hindus, desirous of making themselves acquainted with the distinctive features of Hinduism, but by Hindus themselves. It is not polemical, it is not a refutation of the system, but simply a concise and judicious statement of it. We suppose the author will bring out in Part II his criticisms and objections. Part I has six books in which the Vedic religion, the Darshanas, the Dharmshastras, historical Poems or Epics, Puranas, and Tantras are successively summoned to tell what Hinduism is or was. We are not sure but that an English translation of this work would be acceptable. This book is sold at six annas a copy.

A NUMBER of books and pamphlets are on our table which we hope soon to notice.—We are requested to state that copies of The Ecclesiastical Polity of the N. T., Rev. E. A. Jacob, D. D, abridged and translated into Marathi, may be obtained of the Rev. E. S. Hume, Am. Mission, Byculla, Bombay.

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SATURDAY, DECEMBER 8, 1883.

APOCALYPTIC SKETCHES, LXVII.

REV. XX. 1-6.

WHAT we have said about the "thousand years" five times mentioned in this chapter, will have prepared our readers for what we have now to say. In the last chapter of the 2nd Epistle of Peter, there is a sketch of the changes to be witnessed in 'the day of the Lord,' when creation is delivered from the bondage of corruption, and with reference to the times and seasons this expression occurs: "One day is with the Lord as a thousand years, and a thousand years as one day." By the 1000 years of Rev. xx. we understand a period very brief as regards the lapse of time, say 1000 days, or one day' but such a day as the world has never known or dreamed of; still, as regards the greatness of the transactions then occurring, it may properly be spoken of as 1000 years. We labour now a century or two to bring about a temperance reformation, and all we accomplish is to break off some of the edges of the mighty evil. We have only to glance at the newspaper advertisement sheet, to see that the great question of the day, more absorbing than all political questions is, what shall I drink? The traffic in strong drink is spreading itself with marvellous rapidity over the whole earth. One would think that the great command given by the Prince of this world to his servants, were this: Go ye into all the world and offer—as nearly as possible without money and without price—strong drink to every creature. Among the nations, tribes and tongues of earth, this gospel of destruction is being disseminated with marvellous rapidity. The servants of the Lord Jesus seek to cope with this evil, but alas! how many of them are beguiled and betrayed by the enemy, and made to advance the cause which they profess to be battling with. But in the day when Christ shall come to be glorified in his people, when the humblest believer shall be transfigured so that kings shall fall before them, the drink-rule will come to a sudden end, and the following prophecy shall be fulfilled:

"The new wine mourneth, the vine languisheth, all the merry-hearted do sigh. The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth. They shall not drink wine with a song; strong drink shall be bitter to them that drink it. The city of confusion is broken down; every house is shut up, that no man may come in. There is a crying for wine (*crying* instead of *wine*,) in the streets; all joy is darkened, the mirth of the land is gone. In the city is left desolation and the gate is smitten with destruction." Is. xxiv.

And so with many other stupendous evils against which the people of God are battling with very slight indications of progress. The manifestation of Christ in glory will bring everlasting opprobrium on all those ways and sentiments and teachings and pursuits and possessions that are condemned in the Gospel of our Lord and Saviour, and in the Epistles of his commissioned servants. It will not then be neccessary for a preacher of righteousness to labour long to convince the individual sinner of his sins; Christ himself will speak to the man's heart in such a way that it will be for ever impossible for him to put his own ideas over against those of Christ. Fallen man is without God in this world; even when he admits the being of God and professes allegiance to him, it is still a God far off, not manifest, compassed about by clouds and darkness. The world is between him and God. But in that day the mighty scaffolding of the world that now dominates shall disappear, and nothing be apprehended but God, from whom there is no hiding in dens and caves of the earth. Covetousness and all those passions that relate to this world and chain men to her chariot shall suddenly be found without an object, and their only strength will be in torturing the heart that harbours them. Thus it may easily be seen what a mighty revolution and collapse of universal things shall take place in that day of the Lord which is as a thousand years.

Nearly 2000 years have gone by since the Lord Jesus bade his followers be perfect even as their Father in heaven is perfect; and yet a man who obeys that command is a *lusus naturæ*, an eccentricity, the oddest of men, scarcely removed from imbecility. As Diogenes took his lantern and went about looking for an honest man, so you may go far in these days before you find one who is walking as Christ walked. There are many who claim to be holy; but one who shows that he loves God with all his heart, soul, mind, strength, by loving his *neighbour* as himself, is still too much of a rarity.—We energetically prosecute the work of missions, but we cannot impart to the converts a truer faith, a stronger love, a deeper humility, a more invincible patience, or more thorough self-denial than they see in us. "Those things which ye have seen in me, do," said Paul to his converts; but this in our mouths would be a very dwarfed Gospel. But in that day "he that is feeble among them shall be as David, and the house of David shall be as God, as the angel of the Lord before them." The apostolical succession will then be revealed, and will be found where nobody would have thought of looking for it.

Christ on the throne means the word of God on the throne, means the believer on the throne. Each jot and tittle of Christ's teachings shall then blaze with the ineffable glory of God, and woe to the soul that has been trampling on it. Omnipotence will be found in every requisition of the word of God, which men now treat as they would a piece of crumpled paper. What fifty thousand ministers are laboriously and vainly striving to demonstrate, all over Christendom, will then be quickly brought to every man's conviction. A good sized mountain might be made out of the books written to elucidate and enforce the Gospel, in the numerous languages of men; but what they have not accomplished in thousands of years, will be achieved when the Lord comes to be glorified in his saints and admired in all them that believe.

STRAY COMMENTS. III.

Ps. 96. 10. Say among the heathen the Lord reigneth. We do say so; but they only mock us; for we can give them no evidence that the Lord reigneth. We repeat his promises; tell them that he will give the Holy Spirit to them that ask him; and then they hear us engage in prayer for the Holy Spirit; and they see no answer, no Holy Spirit. We tell them that Christ has all power in heaven and in earth, and is with us always, to give us success,—what else should he be with us for? and they see no success, nothing accomplished. Every word we preach, or utter in prayer seems to cover us with confusion. The Bible itself is hostile to us, and seems to give more weapons to our adversaries than to us. The very fact that it calls itself the power of God, only makes us the more a laughing-stock. If the Christian religion is not triumphing nothing in the world will bring such confusion on all interested. It was made to triumph. All its promises necessitate triumhp, under penalty of becoming the most despicable of all religions. No language can express my sense of the powerlessness, lifelessness, hopelessness of the Christian religion in its present

ASIATIC SOCIETY BOMBAY

state.' The preaching of the Gospel seems to me the most barren and futile of all enterprises ever engaged in. There is no more, nay, not near so much power connected with it, as with the repetition of muntras. It looks as if the curse of God rested on it and all connected with it. For all that I can see, the Christian church is fallen into very much the same state as the Jewish, forsaken of God, and condemned to absolute sterility. Nevertheless the Lord reigneth and the heathen must know it. Every knee shall bow. His great white throne shall be seen in the skies. (Written in 1849.)

There must be suffering in order to the subjugation of sin. Either Christ's or our's. It was by the knowledge of Christ's sufferings that Paul became dead to sin. Those Christians who will not use the cross for this, must suffer themselves. We must take up our cross every day; the knowledge of Christ's sufferings will enable us to do this with alacrity and cheerfulness; many who want this knowledge have to stagger under it with groans and sweat. It was not mere life that Christ laid down on the cross; but honor, also a holy name, the confidence of those he loved, things dearer than life. Such is the cross we are daily to bear after him. But when once fairly crucified with him, the sting of all this is gone. By the manner in which the cross effects us and the degree, we may know how far our will is crucified. As a an becomes holy, he becomes more and more a mark of Satan, the object of persecution; but at the same time he becomes more and more insensible to the pain of these things.

Luke 9. 3. The walk of faith is a good way to find out what our real necessities are. When we begin to live by faith, we are astonished at times to see what liberties God takes with our imagined wants. We learn in this way that things we supposed indispensable are not indispensable. Else why should God withhold them? He has engaged to withhold no good thing. When a man casts all his care upon God, God will care for him, and provide him all that he sees to be for his good; though for a time it may seem to the individual that he is a loser. 9. 1. Jesus gave them power first and then sent them to preach the gospel. So he afterwards commanded them to tarry in Jerusalem until endued with power from on high.

2 Cor. 5. 16. Though we have known Christ after the flesh, yet now know we him no more. Describing the change that takes place in conversion, when all things and all beings becomes new, when men are seen to be immortal spirits. A change so great that even if a man has seen and known Christ when he was on the earth, yet he only begins to know him when born again of the Spirit. Then he sees that God was in Christ, reconciling the world unto himself.

Stewards of the manifold grace of God. The great thing I would have impressed upon my mind is that I owe to every fellow creature all that God has given to me, whether temporal or spiritual. Above all, that I am under obligation to endeavor to make him know Christ as I know him. To bring his mind under the influence of all those discoveries of Christ that I have enjoyed.

[Letters intended for the *Bombay Guardian*, should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

EXODUS CHAP. XX.

That any should disregard God's laws is sufficiently painful to the believer, but when Princes of the earth act thus what are we to say? Surely language too strong cannot be found to express indignation there at. To meet temporal contingencies is considered valid excuse for throwing overbroad the commands of God. The thief, to meet a temporal want, steals. Is this theft condoned by that circumatance? Most surely not. He is justly sentenced for the crime. Will then God justify the man who disobeys his righteous laws because the disobedience arose out of the desire to meet some engagement at the set time? God's enactments may be sacrificed at the caprice of man, but the orders of a temporal sovereign may not be contravened without immediate condign punishment on the offender. Gal. vi. 7.

SPECTEMUR AGENDO.

[We, with our correspondent, regret very much the disregard of the Sabbath shown by the distinguished party that travelled from Allahabad to Calcutta on Sunday last. With reference however to his comparison, we do not think it will hold; necessity is no excuse for stealing, but our Lord distinctly teaches that the Sabbath law does not apply to cases of necessity, of mercy, or religious duty.—*Ed. B. G.*]

NOTICES.

BAPTIST CHURCH, Bellasis Road, (opposite the Byculla Club.)

Pastor—The Rev. William Bell, M. A.

Hours of Service.

Sundays—11 A. M. and 6 P. M.

SUBJECT for Sunday evening:—"*Creation and Redemption—a contrast.*" The usual Monthly Collection will be taken up at the close of the Service.

M. E. CHURCH SERVICES. BOMBAY.

SUNDAY. GRANT ROAD, Eng. 8-30 a. m. and 6 p. m. S. School, 7 a. m. Tamil, 10-30 a. m. Marathi, 3 p. m. DEAN LANE, Fort; Eng. 11 a. m. and 6 p. m. S. School, 9-30 a. m. Marathi, 3 p. m. MAZAGON, Eng. 11 a. m. and 6 p. m. S. School, 9-30 a. m.—Prayer-meetings at each place, Tuesday, 7½ p. m. (Fort, 8 p. m.) and preaching Thursday 7½ p. m. (Fort, 8 p. m.)

BOMBAY TEMPERANCE LEAGUE. A Temperance Meeting will be held in the Young Men's Christian Association Rooms, Apollo Bunder, on Monday next (the 10th Instant) at 8 P. M. Singing and Addresses. All are cordially invited. A collection in aid of the League will be taken.

RECEIVED for Gospel Hall, Picket Road, from R. S. A. Rs. 5.

Epitome of News.

SATURDAY, DECEMBER 1.

—*N. Y. Evangelist*: It seems strange that a city built in such an eligible location as New York, with rivers on either side and Long Island Sound just above and the Atlantic Ocean below, with the Palisades and highlands of New Jersey within sight, should be one of the unhealthiest cities in the civilized world. The death-rate here in 1882, however, shows that this is the case. It averaged for the year 29.64 to a thousand. The death-rate of London, with three times the population of New York and not so favorably located, was only 21.29. Paris has a million more people than New York, but its death-rate is lower; last year it was 26.27 in a thousand. Berlin, which is smaller than New York, loses 25.24 in a thousand. Even Vienna, which is one of the unhealthiest cities in Europe, lost only 29.16 out of a thousand in 1882. Some of our Southern towns, which are annually swept by epidemics, have a lower death-rate than this city, which it certainly seems should be a place to live in rather than to die in. The subject deserves a more serious and earnest attention of the authorities than it has ever received.

—*Record*: Sir,—There may be some of your readers who would be glad to know that now that the Church Army Training Home is opened at Oxford, under the Rev. F. Webster, we are able to receive younger and less-taught men than before. A careful training from two to four months is given gratuitously to approved candidates. The chief essential for them is that they shall be filled with holy fire and burning love to God, and an unflagging desire to rescue the lost. Great knowledge and education are not necessary, as their duty is not to teach, but to go out, seek, and win the wanderer to Christ, and then to His fold. The teaching can be supplied by the clergy and others. When tested they are sent forth to old or new stations. The work is hard, the pay poor, but the occupation is delightful. The demand for competent captains from the clergy we cannot keep pace with. The harvest is great, but the labourers are few. It may be some reader of these lines may ask himself, "Is this a call to me to leave all and follow Him"—the Lord of the harvest? Pardon this trespass on your valuable space.

(Rev.) W. CARLILE.

Headquarters, 21, John-street, Adelphi, W. C., Nov. 1.

—*Independent*: Karl I, King of Siam, is a most extraordinary looking man, or rather boy; for he is but twenty years of age. The most remarkable fact concerning him is the inordinate length of his nails, each of which measures about half a yard. This deformity is considered by the Siamese as an attribute of sovereignty, and, of course, reduces the monarch to a state of absolute helplessness. He can do nothing for himself, and is obliged to have recourse in every instance to his aid-de-camp.

—The *Liberal*: Mr. James Wilson has written a long letter to Dr. Scott, Convener, Foreign Mission Committee, Church of Scotland, repelling the charges brought against him in the case of Miss Pigot *versus* Mr. Hastie. It is a sober and temperately worded statement and we hope it will soften the heart of men towards him. There is one fact mentioned in it in connection with Miss Pigot's case which seems new to us and which we reproduce here:—"The reference to Laura Cockburn is most misleading It shows on Mr. Hastie's part no desire for justice, but merely a desire to win at any cost. Miss Pigot never spoke to that woman in her life, and scarcely knew her by sight. In 1862, Miss Pigot came down from Lucknow on a visit, and went to see her brother, who was ill and staying with some friends in the lower floor of the house of which Miss Cockburn occupied the upper floor. Miss Pigot herself did not stay there. Miss Cockburn was then, however, of as good a reputation as any woman in Calcutta. Dr. Herdman may perhaps remember her as one of the ornaments of Union Chapel. It was not till 1870 that she fell into disrepute, though she has since been respectably married But this visit of Miss Pigot's to her sick brother is made out to have been a

visit to a house of assignation." This is the simple truth, and what a pity the temper of the Judge did not allow of its being brought out in its proper light.

—*Bombay Gazette*: In the beginning of October we mentioned that Mr. Dibblee, the Engineer-in-Chief of the Western Deccan Railway Survey, had completed that duty, and that negotiations were in progress for the immediate commencement of the Western Deccan Railway (Poona and Belgaum) by the Southern Mahratta Railway Company. Mr. Hart, the Private Secretary to H. E. the Governor, now informs us that the Secretary of State has telegraphed to Sir James Fergusson that terms for the construction of the railway in question have been settled with the Southern Mahratta Railway Company, which will commence the work immediately. This is the most important announcement immediately affecting this Presidency which has been made for some years. The construction of the railway will give employment to large numbers, and circulate money in districts where it never circulated before. When constructed, the railway will bring into connection with the markets of Bombay and of the world large and fertile districts whose rich resources have hitherto lain dormant.

—Kakoo Wadya has at last been arrested. His embezzlements amount to Rs. 1,90,000. He was arrested in his own house at Chinchpoogly, where he had been for six weeks. Before that he was hiding near Bassein.

—Mr. James Gordon Bennett, of the *New York Herald*, and Mr. Mackay, of mines and mining, are to be congratulated upon their enterprise and determination in putting an end to an obnoxious monopoly so far as the Atlantic Ocean is concerned. These energetic gentlemen have signed a contract with Messrs. Siemens, who are to lay an Atlantic Cable for them from Ireland to Nova Scotia, and thence to the United States, by June next, and a second cable of the same length, with a short connecting link between Ireland and France a few months later. These cables will be absolutely independent of the present cable ring; they will remain so and the rates charged for messages will be considerably less than those enforced by the ring.

Monday, December 3.

—*Bombay Gazzette*: It is satisfactory to hear that the sanction of the Secretary of State to the arrangement with the Southern Mahratta Railway Company has been given in time to permit of the Western Deccan line being begun this season. The works will be commenced at once, and good progress will be effected before the monsoon.

—Same: On Saturday at the Criminal Sessions of the High Court, Jamsetjee Pestonjee Madon, late shroff of the Bank of Bombay, who was unanimously found guilty by a special jury on Thursday last of the charge of theft of Rs. 16,000, the bank's moneys, was sentenced to rigorous imprisonment for five years.

—The Jessore-Kulna Railway is nearly finished, and an engine has already been run over the whole length of the line. The Railway, which is one of the most important in the neighbourhood of Calcutta, will be opened for traffic about the middle of January.

—*Overland Mail*, Nov. 9; Excavations which have been carried on between the Roman Forum and the Palatine Hill have brought to light the site of the house of the Vestal Virgins. The remains discovered consist of an atrium surrounded by apartments of various sizes, a tablinium with a fine mosaic marble floor, and three large pedestals with inscriptions in praise of the chief Vestals. Several other inscriptions have been found, one in honour of Commodus, another of Alexander Severus; also a head of the former Emperor and a bust of Annius Verus. This important find has made a great sensation in the Roman archæological world.——The Verona *Arena* reports that a remarkable discovery has been made in northern Italy. While preparing to lay the foundations of a small fort which is about to be erected near San Briccio, the workmen, at a depth of nearly fourteen feet below the surface, came upon about two hundred finely preserved human skeletons, arranged parallel to one another, and eighteen inches apart. Among the remains the workmen also found numerous weapons and bronze ornaments, together with the bones of oxen and sheep, the teeth of mammoths, and the huge jawbones of monsters of a species unknown to naturalists. The importance of the discovery is enhanced by the fact that the skeletons are very large, many of them measuring as much as six and a half feet in length. According to the *Arena*, the Italian Government has directed that, after the relics have been carefully examined *in situ* by competent palæontologists and archæologists, the bones, as well as the arms and ornaments, shall be preserved in one of the national museums.

—We acknowledge receipt of the G. I. P. R. *Monthly Guide* for December, 1883, with Time and Fare Tables. Price, one anna.

—The Rev. F. Shirref, of the Church Missionary Society, is returning to his old post as Principal of the Divinity College, Lahore.

Tuesday, December 4.

—*Times of India*: A new Russia Loan is announced for £7,500,000. Since the outbreak of the costly war with Turkey, the indebtedness of Russia has been more than doubled, and if she continues to exceed her revenue in this way, it cannot be many years before Russia shares the fate of Turkey. Before the war her entire public debt was only £280,000,000. But by the 1st January 1880, it had increased to £640,116,099. In 1880, there was a loan of £24,000,000, and in 1882 another loan of £9,000,000. Thus if we include the present issue, the indebtedness of Russia amounts to £673,000,000, only some ninety million less than the national debt of England, the wealthiest empire in the world.

—Ralph Littlewood, seaman, has been tried by the High Court, for culpable homicide, having caused the death of Jesse Smith, seaman, at the Sailor's Home, and been acquitted. The case, as stated by Mr. Russell, was as follows: The deceased had been out on leave for about four or five days; and after visiting various parts of the town, he, between 8 p.m. and 9 p.m. on the 24th ultimo, went to the Sailors' Home, in company with three companions, viz, Vennell, Reeves and Scott. He ordered four glasses of beer; and two of the men remained at the bar about to drink off the beer; while the other two, one of whom was the deceased, remained at a little distance off. The prisoner in the meantime came up and seized one of the glasses, and drank a portion of its contents. Of course all the men were more or less under the influence of liquor. The act on the part of the prisoner seemed to have caused an altercation between him and the rest; and strong language followed. Eventually the deceased took off his jersey and proceeded to fight with prisoner. It was rather difficult to form a correct opinion as to the order of events when the fight began; but so far as he (Mr. Russel) could gather, from what he had seen of the place, he thought that the struggle was continued over some little space of ground. The bar was at the extreme end of the passage which ran from east to west of the building; and from what the learned counsel had been able to gather, he thought the deceased and the prisoner fought down that passage up to the north end, and then up to the corner of the passage which runs up to the wash-house. The first charge against the prisoner was that of causing hurt with a knife; but the wound inflicted with the knife did not seem to have had anything to do with the death of the deceased. A *post mortem* examination disclosed a small wound right in the centre and just below the breast bone. During the struggle the prisoner inflicted a kick upon the abdomen of the deceased. The deceased was a young man of about 26 or 27 years of age, and of strong physique. When he received the kick, he doubled himself up, and appeared to be in great pain. On the following day he was removed to the European General Hospital, where he died from peritonitis caused by the kick inflicted on his abdomen.

—From some statistics lately made public, it appears that the number of the members of the order of Jesuits is increasing. In 1870 there were 10,529, priests, professors, and coadjutors. In 1881 this number had increased to 10,789, and last year to 11,058.

—The "after-glow" in the sky is noticed in Australia.

—The business carried on by the late Mr. James Bapty, of the East India Flour Mills, has been turned into a limited liability company, under the name of Bapty Brothers, Limited, with a capital of five and a quarter lacs of rupees.

—*Deccan Herald*: A most horrible murder was committed on the night of Friday last, in Somwar Pet, city, Poona, not very far from the place where a weaver was murdered a few months ago. No fewer than three persons were ruthlessly murdered in cold blood, namely an opulent Gossavi, by name Doorgagir, aged 50 years, and his *chella*, Vittulgeer, a boy of 15 years of age, and another man, by name Gunno bin Narayen, Maratha, of about 40 years of age, a relative of the aforesaid two, in the house of deceased Doorgagir, where they were all sleeping. The *gooroo* and the *chella* were murdered in their own beds, and Gunno was found lying on the open ground in the compound near the main entrance, lying face downwards.

The murder is supposed to have been committed by robbers.

—The population of Bengal is 69,536,861. It is found that out of the whole population the Hindus number 45,452,806, or 65·36 per cent.; the Mahomedans 21,704,724, or 31·21 per cent.; the Buddhists 155,809, or ·22 per cent.; the Christians 128,153, or ·18 per cent.; and the followers of other religions mentioned number 2,095,369, or 3·01 per cent. of the whole. There are 1,059 Jews in Bengal, of whom 983 are to be found in Calcutta. The followers of Zoroaster are represented by 156 persons only; 152 of them are to be found in Calcutta and its neighbourhood. The Brahmo Somaj, or the Hindu monotheistic sect, reckons amongst its ranks only 788 persons.

—*Bombay Gazette*; Calcutta, 3: The Rev. William Hastie has been peremptorily dismissed by the Home Committee of Scotch Missions from their service. There are great rejoicings in all missionary circles here. Mr. Wilson will probably remain under suspension, pending Miss Pigot's appeal against Mr. Justice Norris's judgment.

—*Indian Witness*: About 8 o'clock last Friday morning Mr. Woolcott, veterinary surgeon attached to Messrs. Cook and Co's stables, was thrown with his horse in a paper-chase at Ballygunge, was picked up insensible, and expired in a friend's house at 12. It was a terrible warning to all who heard of it to be ready for a summons to the unseen world, and was rendered more awful by the circumstances, For a man had gone to see the deceased upon some business as he was on the point of starting on his fatal ride, and had been told with an oath to wait till he returned. He never returned, and the two will not see each other again till they meet at the day of judgment.

—M. Hegard, Professor of Philosophy at the University of Copenhagen, has been regarded in Denmark as an apostle of atheism. But recently, in the preface to a second edition of one of his works, he has used the following significant words:—

"The experiences and sufferings of my life have shattered the foundation on which I for-

merly thought to build. Filled with a sincere faith in the excellence of science, I believed I had found in it a sure refuge for all eventualities. This illusion has vanished. When the tempest came, and my heart was plunged in sorrow, the cables of science snapped like threads. Then I seized upon the succour which many others had laid hold of before me; I sought and found peace in the faith of God. Since then, while I have not abandoned science, I have assigned it a different place in my life."

The Bombay *Dnyanodaya* calls the attention of freethinkers to this "honest and impressive experience. A faith that will not support amid sorrow is not the faith that men need. Science is valuable. Christian men should and do honour it. But the peace of God which Christ gives is not dependent on it."

—We acknowledge receipt of the *Indian Railway Travellers' Guide* for December, published at the *Bombay Gazette* office, and sold at 8 annas a copy.

—A missionary of the S. P. G. in England, quoted by the *Indian Churchman*, admits that five-sixths of the missionary interest in England are in the Evangelical party.

—*The Indian Churchman* considers a *pucca* grave as the most horrible of aborminations. He also calls it an under ground pew. We fail to enter into the strong feelings of our contemporary. *A pucca* grave would be horrible enough to a living person, but to a dead putrescent body it does not seem inappropriate.

Wednesday, December 5.

—The views of Sir James Hannen, our Divorce Judge, on divorce laws are worth the noting. He has been interviewed, according to custom, at New York, and is reported to have said, "I am clearly of opinion that there should be one uniform law of divorce for all States. In a country where one language is spoken, and where there are such great facilities for intercommunication between the States, a diversity of laws upon the subject must cause great confusion. I have had occasion to observe, also, that there is a very great laxity in your methods of procedure in many of the States. For instance, I have known a man who has fled from his wife in England to institute procesdings against her for divorce in one of the Western States. She is summoned by notice, which is published for three consecutive weeks in a local newspaper. The man then obtains a divorce before the woman has had time even to receive notice of the proceedings. Such laxity should not be permitted." "There are some," said the reporter, "who hold that divorce is the remedy, not the disease, and ought not, therefore, to be encumbered with restraints." "I do not take that view," replied Sir James, "I think divorce is a thing to be discouraged. It is very undesirable that there should be frequent changes in the marriage relation, more especially where children are interested. Nor do I approve the practice, which prevails in some of the States, of allowing the court to exercise discretionary powers. This often leads to a man and woman obtaining a divorce simply because they are tired of living together. It seems to me that the best plan for a well-organized State would be to discourage instead of giving greater facilities for divorce. Divorce should only be permitted as a reparation of a grievous wrong. I do not agree with some who express approval of the law in some of the States which forbids a guilty party in a suit for divorce to marry again during the lifetime of the injured party, after divorce has been obtained. I would permit the guilty party to marry again; otherwise worse immorality might result. But I would not permit, for instance, a guilty wife to marry her paramoar after she had obtained a divorce. If this were the established law it would often prevent a violation of the marriage law." "For what causes would you permit absolute divorce?" "For one only—adultery."

—In laying the corner-stone of the new mission church at Batala on the 2Ist ult, Sir Charles Aitchison, the Lieutenant-Governor of the Punjab, is reported to have said:—Missionaries are frequently tried by seeing little fruit of their labours; but I feel assured that a great deal more silent progress is being made than has appeared as yet. I may mention that a native gentleman of rank, to whom, some time ago, I had lent certain Sanskrit books which he asked for, came to me and requested a private interview. He remained with me for above an hour, and the whole of our conversation turned on his religious difficulties. He felt the burden of sin, and was afraid to die. No books that he had read could bring him peace. I did my best to speak to him of the blood shed on Cavalry which had procured forgiveness of sins for all men. He assured me that he would pray to Jesus Christ, and seek to know him. So far as I know, that man had only learnt of Christianity through books; but had never met a missionary. Such incidents may well encourage those who see little result of their labour now, to labour on, looking for a large harvest.

Thursday, December 6.

—A fire in the Scott Press, Colaba, destroyed Rs. 5,000 worth of cotton.

—The *Englishman* says:—His Excellency the Viceroy arrived in Calcutta on Saturday, and we venture to say that no viceroy ever entered the capital of India under circumstances similar to those which marked his reception by the European community. Not only was the European non-official community almost completely without representatives at Howrah and at Government House to receive him, and the few volunteers who did turn out were chiefly officials or school-boys, but his Lordship, entered Calcutta amid the marks of disapprobation of the Europeans who gathered in the streets to witness his arrival. Much as this is to be regretted by the staunchest opponents of His Excellency's unhappy and unwise attitude in regard to the Criminal Code Procedure Amendment Bill, we are compelled to place on record the fact that an English viceroy has been hissed and howled at by Englishmen in the sight and hearing of natives who had come to do him honour. Those who were present at the Scotch dinner on Friday evening, and heard the slight hisses quickly suppressed by the better sense of the meeting which greeted the name of the Viceroy, and saw the great gathering of Scotchmen and their guests, with insignificantly few exceptions, refuse to drink the toast which at previous dinners has been received with an acclamation second only to that of Her Most Gracious Majesty the Queen, were prepared in some measure for the distinctly hostile reception which has greeted his Lordship in Calcutta.

—A medical missionary writing from Antananarivo on the 21st August says:—We can see no way through the political cloud. We see no chance or sign of either side giving in or compromising, nor yet of being able to win in the war, How can the Hovas possibly turn out the French from the coast towns? How can the French possibly work their way up here without from twenty to a hundred thousand men? We, of course, are somewhat inconvenienced for want of supplies from abroad, but the natives could do very happily as to externals up here, cut off entirely from the rest of the world, as they did in Ranavalona the First's time, living on rice, fowls, and beef, and wrapped in native rofia and hemp-cloth."

—Some time ago, Mr. Evans, the well-known missionary at Monghyr, drew the attention of the Government of Bengal to the great increase of drunkenness amongst natives, which, he alleged, was mainly due to the out-still system. Mill operatives in particular were said to have given away to the vice to an alarming extent, and were constantly absent from their work. The Lieutenant-Governor made many inquiries into the subject during his recent tour, but no definite conclusions could be formed on such evidence as was forth-coming. Thus at Hooghly and Serampore it was found that drunkenness was equally prevalent on both sides of the river, though on the west the distillery system was in force, and on the east out stills were allowed. A contemporary now learns that an Excise Commission has been appointed to throughly sift the whole matter. Mr. J. Ware Edgar, C.S., the President, is in Calcutta arranging for the meeting of the Commission, which will comprise Mr. H. R. Reily, Manager of the Chanchal Estate in Malda; Babu Obhoy Charan Dass, an Excise Deputy Collector, and a native non-official. Mr. Evans, we may add, is of opinion that the native liquor made at the out-stills is adulterated so as to render it peculiarly deleterious, but three samples furnished by him have been analysed by the Public Analyst, and found to contain nothing that would justify the charge,

—The Lahore paper says:—Information has been received from Pazzai spring, at the foot of the Takht-i-Suleiman, dated the 26th ult., that a body of 300 men, consisting of Khedazais, Mammerzais, and Ghazis, who had taken up a strong position higher up were dislodged, with a loss to the enemy of some fifteen men. No loss is said to have been sustained on our side. On the 24th, when the camp was at Waz Danna, a mounted constable, who had separated himself from his companions, was killed. Communications are still regularly maintained, The expedition is expected to return shortly."

—*Bombay Gazette*: Mr. J. Fido has resigned his post of Superintendent, David Sassoon Industrial and Reformatory Institution, and Mr. T. Carpenter, of the Mint, has been appointed to succeed him.

—*Record*: Nothing could have been more enthusiastic than the international Commemoration of the four hundredth anniversary of the birth of Martin Luther. In the metropolis and in the provinces the occasion has been celebrated in a manner which has brought out in an altogether unexpected degree the Protestant feeling of the country. Not only have the Conferences and Meetings at Exeter Hall and elsewhere been attended by immense numbers of people, but for once sectarian differences have been forgotten in the common desire of Christians of all denominations to combine in doing honour to the great apostle of civil and religious liberty. The Inaugural Meeting held on Saturday in Exeter Hall may be said to mark an epoch in the history of Evangelical Christianity, and will serve as a satisfactory illnstration of the fact that it is "neither dead or dying." The venerable President was as Sir Harry Verney pointed out, the fittest man to inaugurate this great Bommemoration, not only from an English but a European point of view. Lord Shaftesbury's opening address was very characteristic. As full of energy and life as ever, he seized with a firm grasp the great features of Luther's character, and by the spell of his eloquence he made the great Reformer live again, as it were, before the audience. We cannot give here even an outline of the proceedings of this and other Meetings. A telegram of warm congratulation was despatched to the Emperor of Germany, and the Noble Chairman was presented with a silver medal struck in honour of the occasion. The Dean of Chester, although suffering from a dislocated shoulder, read a striking paper on "Luther in the Wartburg," and the Rev. Dr. Stoughton's paper on "Luther at Wittenberg" was a most graphic picture in prose.

Friday, December 7.

—Deaths last week, 402.

—*Times of India*: The news from the Cape that Cetewayo is to be reinstated at Ulundi is

almost incredible, and if a British Resident and a small detachment of British troops are to be placed at Cetewayo's disposal "until tranquillity is restored," they will have a tolerably long time to wait. When Cetewayo was restored last time, he adopted a very independent tone. The Queen, he said, had given him back his country, and he should do as he pleased without consulting the Colonial authorities. His unfortunate subjects, on the other hand, asked why, when everything had settled down quietly, he had been sent back to disturb them all? They are likely to ask the same question now. In a month or two we shall prebably hear, as we heard last September, that British troops have again been warned to be in readiness for service against him. Perhaps, after "restoring" him once or twice more, the British Government will allow the Zulus to have their say as to whom they will accept as a ruler.

—The Str. *Brindisi*, with English mails, left Aden for Bombay, Thursday 3 p.m.

—Prof. Monier Williams is on his way to India.

—A Madras paper publishes the following:—The Rev. Father R. Page, the Superior of the Cowley Mission at Bombay was fellow passenger with their Royal Highnesses the Duke and Duchess of Connaught, by the P. & O. steamer Cathay and officiated on board during the voyage. Father Black, of the same mission, has been appointed domestic chaplain to the Duke, and will assume charge of his ecclesiastical duties shortly. His Royal Highness the Prince of Wales is known to possess Ritualistic proclivities, his attendance at the services at St. Alban's, Holborn, and his presentation of a pair of candlesticks for the altar in Mr. Mackonochie's Church, being taken as evidence of this fact. Father Black's appointment is likely to produce the impression that the Duke of Connaught was made a convert by Father Page on the voyage out.

—A correspondent writing to a Calcutta paper gives the following account of the hostile demonstrations which greeted the Viceroy on Satusday:—A little before nine o'clock, about 200 to 250 Europeans had collected on the pavement between the north-west and south-west gates of Government House. On the opposite side of the road were many hundred natives, who, throughout, maintained a strictly passive demeanour. On the first of the body-guard turning into Council House Street there was a slight disposition to hiss them, which was suppressed by cries of "Wait until he comes up." The word was also passed along the crowd "No hats off." As the Viceregal carriage came rapidly up, his Excellency, who was visibly nervous, raised his hand and saluted the spectators. There was a dead silence, and I saw no hat removed. A second time he raised his hand, and instantly a perfect storm of howls, hoots, and hisses burst from the crowd, which was continued with almost savage vehemence until the carriage turned into the gates. His Excellency withdrew his hand from his helmet so soon as the crowd gave vent to its evident displeasure, cast down his eyes, and compressed his lips, firmly; whilst Lady Ripon, at whose presence there were many expressions of regret, was evidently startled by the unwonted sounds. There could be no doubts as to the earnestness of the popular verdict which was expressed in the loudest, most unanimous, and decisive manner.

Selections.

ANECDOTES OF THE REV. WILLIAM TENNENT.

OF FREEHOLD, N. J., 1705—1777.

By S. W. Beardman. D. D.

The Rev. William Tennent was born in the County of Armagh, Ireland, June 3rd, 1705, and removed to America with his father at the age of eleven, in 1716. He was educated at the Log College, conducted by his father, Rev. William Tennent, Sr., in Neshaminy, Bucks Co., Pa. He studied theology with his older brother, Gilbert Tennent, at New Brunswick, N. J. While thus a divinity student, during a fever, while he was one morning conversing in Latin with his brother, on the state of his soul, he seemed to die. He was pronounced dead. There was no perceptible breath, or pulse, or warmth. The body was cold and rigid, the eyes sunken, the lips discolored, the tongue swollen; signs of dissolution which were regarded as conclusive. A young physician, however, a special friend of William's, thought he perceived a slight warmth, though no one else could under one arm and over the heart. He induced the friends to defer the funeral for a day; but still no signs of life appeared, and the family were about to proceed with the burial, when the young physician pleaded for an hour, then half an hour, then for a quarter, when Gilbert Tennent, a young man of very ardent temperament, became quite indignant and said "it was a shame to deal thus with a lifeless corpse," and insisted that the funeral should proceed at once. At this point "the body opened its eyes, uttered a dreadful groan, and sunk again into apparent death." After an hour another groan was uttured, followed again by apparent death. After still another hour life seemed to return, though for six weeks his final recovery was doubtful. It was a whole year before he was entirely well.

It is universally known that, during the three days when he seemed to be dead, Mr. Tennent seemed to himself to have been caught up like Paul, whether in the body or out of the body, into the heavenly world. He seemed to see an ineffable glory. He "saw an innumerable host of happy beings surrounding the inexpressible glory, in acts of adoration and joyous worship." He saw no bodily shape in the center. He heard things unutterable, and their songs and hallelujahs of thanksgiving and praise with unspeakable rapture." He "felt joy unntterable and full of glory." For a long time afterward, if he could have had the whole world for the trouble of stooping down to pick it up as a pin, he valued it too little for that effort. Mr. Tennent did not like to speak of this experience, probably lest he should be exalted above measure. He said, however, that he had left in his writings a more complete account of it, which, as he died near the darkest days of the Revolutionary War, was, with his other papers, lost.

Mr. Tennent lived, after this extraordinary youthful experience, for nearly half a century; on the whole a robust and active life.

He had the impressible nature of the Irish blended with the fervid temperament of the Scotch, and was subject, as were the other members of that remarkable family, to great nervous excitements of exhilaration and depression.

On one occasion he was so overcome with a view of God's goodness, between services on the Sabbath, that the elders were obliged to help him into the church, and he ascended the puipit stairs on his hands and knees. On another Sabbath, after church, as he was walking in the fields for meditation, with his little son, three years old, "accidentally casting his eyes upon the child, it suddenly occurred to him" that he was not making such financial provision for that child and his mother as would make them comfortable in case of his own death. This thought "nearly deprived him of his senses." He was scareely able to return to the house. On another occasion the thought of a danger which he had some time before passed safely through, became so vivid and overwhelming to him that he could scarcely maintain his position upon the horse which he was riding.

He was settled at Freehold, in October, 1733, six months after the death of his brother John, the former pastor. His salary was £100, or $500; but he had in addition the use of the glebe belonging to the church, about two hundred and fifty acres, some time ago sold, and now said to be one of the best farms in New Jersey. "But his inattention to the things of this world was so great" that he got sadly in debt. In this dilemma he consulted an intimate friend, "who told him that he must get a wife, to attend to his temporal affairs and to comfort his leisure hours by conjugal endearments." "He smiled at the idea; and said it could never be, unless some friend would provide one for him." His friend agreed to accommodate him with an introduction to his own sister-in-law, a Mrs. Noble, an excellent woman of great piety, a widow of his own age, and one peculiarly suited in all respects to his character and circumstances."

The next day they both went to New York, where she resided, and the day after he was introduced to the charming widow. "He was much pleased with her appearance; and when left alone with her, abruptly told her his errand. He said that neither his time nor inclination would suffer him to use much ceremony, but that if she approved, he would come for her on the next Monday, be married and immediately take her home." The lady with some hesitation and difficulty, at last consented.

She proved invaluable to him; soon got him out of debt, and managed all his worldly business so well that in a few years his circumstances became easy and confortable.

Several of their children died in infancy, but three sons lived to receive the best education the country afforded, and enter, one of them the ministry, and two the practice of medicine, with great promise. They all died comparatively early—at the ages of 28, 33, and 37.

On his going out into the world by himself his father was able to give him only a pittance in money, but told him that if he behaved well this was enough, and if otherwise, too much.

During a revival he was suddenly, on one Sabbath morning, "assulted with a temptation that the Bible was false, an imposture of man's invention. Prayer to repel it was of no avail. His preparation for the pulpit left him." He tried other subjects, but could get nothing. The Bible was sealed, and he was shut up in prayer. Egyptian darkness oppressed him. In agony he went to the church, determined to preach, though he had nothing to say. A large congregation were waiting. He gave out a psalm to be sung, while his agitation increased to the highest degree.

When the moment for prayer arrived, he arose, stretched his arms toward Heaven, and uttered the cry, "Lord, have mercy upon me!" Instantly help came. "His spirit seemed to be caught up to the heavens. The house at the end of the prayer was a Bochim; about thirty were hopefully converted. This day he ever afterward spoke of as his harvest day.

It was then much disputed by theologians whether repentance or faith came first in conversion. When Tennant was asked his opinion "he very gravely took his pipe from his mouth and said he cared not which came first; but he had got them both."

He was induced, on one occasion, in a strange place to preach on a day of fasting and prayer for rain during drought. He began by telling the people plainly that, unless their motives were right, they would have done better to have saved the day at home and earned their three shillings and sixpence.

Hearing a very severe sermon preached before the Synod he said to the preacher, "You sent us Synod and all, to perdition, not excepting yourself. I always make it a rule to save myself."

There are very numerous traditions of the good man still handed down in his old parish at Freehold. One was related to me on the ground by a descendant of one of his parishioners, still residing there. He was, like other clergymen of his time, very austere and dignified, as well as faithful to souls; and the im-

penitent were afraid of him. A timid parishioner long eluded successfully his pastor's personal addresses concerning his soul. One day as Tennent was mounted on a fleet horse he observed this man at some distance ahead come out of a house, and mount his horse. The opportunity was not to be lost. The sinner saw his situation and put spurs to his horse; but the godly man rode the better animal, and in spite of all his efforts gained upon him. Neck and neck they rode for about a mile, when the conquered parishioner surrendered. Not a word did the pastor, on that occasion, say concerning religious things. Thus he won the man's confidence, and at length his soul.

Once, when, by an outrageous charge, he had been indicted for perjury, and seemed in great danger of conviction, he prepared a sermon to be delivered from the pillory, if he had been raised to that elevation.

One night he was waked up in his bed by a sharp pain in the toes of one foot. Procuring a light "it was discovered that several of his toes," says his biographer, "had been entirely cut off, as if by some sharp instrument" No blade and no animal able to do this, could be found. Rev. Dr. Archibald Alexander, commenting upon this *notorious* incident, suggests that, "it seems highly probable that Mr. Tennent was a somnambulist, and received this injury, by treading in his sleep, upon some sharp instrument, soon after which he returned to his bed." Mr. Tennent himself, however, firmly believed that the injury was done by the Prince of Darkness. But would the enmity of Satan to so good a man, if once allowed to use a razor upon him, have been satisfied without touching a more vital point?

When a woman, professing penitence, was very voluble and severe in her self-condemnation—but Tennent thought not sincere—he told her that what she said of the enormity of her sins was what he always thought of her. This removed the mask; she deeply resented it, and said she was as good "as he was any day."

An intoxicated man, who claimed to be one of "his converts," he acknowledged to be such. "Ah, my friend, said Mr. Tennent, "it's *like* some of my bungling work."

Dr. Samuel Spring and some other students from Nassau Hall, walked over twenty miles to hear him preach. His sermon was just thirteen minutes long by the watch. He preached long or short, as he chose.

Of a sermon, with some very good things, more that were commonplace, and some conceits and extravagances to provoke mirth and win popularity, which he regarded as very bad, he said it was like a mixture of a little of "the very best superfine flour, much Indian meal and some *arsenic;* some of it was good, more coarse, a part rank poison."

Desiring to talk on theology with a laborer he started to walk with the man to his place of work in the city of New York, where the incident occurred. The man, wishing to avoid him, walked faster. Tennent also quickened his pace. At length the man ran and Tennent chased him. "But the heretical carpenter was too fleet for his pursuer. By his speed he evaded his arguments, and remained in error."

A brief memoir of Mr. Tennent was published by the Rev. Elias Boudinot, LL. D., in *The Assembly's Missionary Magazine*, in the year 1806. Dr. Archibald Alexander says that he had known no man in modern times concerning whom so many extraordinary things are related. Many other stories, he remarks, current in his vicinity, as handed down by tradition, are not sufficiently authenticated to be affirmed as certain. "Some are too ludicruous to have place in a serious narrative." The anecdotes here given, Dr. Alexander believed to be, all of them, authentic.

Mr. Tennent was pastor of the church at Freehold forty-three years, and died March 8th, 1777, aged 72. His body lies buried under the middle aisle of the church in which he preached, and which has remained entirely unchanged for a hundred and fifty years. A becoming tablet, fixed in the wall just south of the pulpit, records his name, age and length of pastorate, and adds the words "*Faithful* and *Beloved.*" The writer preached in the "Old Tennent church," so called, on a recent Sabbath. The whole atmosphere of the place is still full of the influences that emanated from the long pastorate commenced just one hundred and fifty years ago. I was told that it is still the tradition among the old people that "Mr. Tennent used to get very warm in the pulpit." Earnestness is power and leaves its permanent impress. The R. R. station and the Post Office near the old church bear the name "Tennent." In his day slaves were common. They sat at the preacher's left hand, in the north gallery. They bore their masters' names. The fourth and fifth generation of their descendants were at my left hand when I recently preached there. They also still bear the impress of the early pastor's work, and cherish his name and fame. As I left the Tennent station a fine looking boy standing near, of twelve or thirteen years of age, of sable complexion, gave as his name "William Tennent."—(*Independent.*)

THE LAST AND BEST PHYSICIAN.

"NORTHFIELD, Minn., Aug. 25.—A most remarkable case of practically instantaneous recovery from long standing disease and intense suffering has just occurred in Northfield, and is creating wide interest. In order that the facts may be placed before the public in authentic form and without any sensational accessories, a representative of the TRIBUNE has taken pains to have personal interviews with all the parties interested, and with the following result:

Mr. C. E. Wilcox served in the Union army during the war, as captain of Company B, 92nd Regiment, United States Coloured Infantry, and near its close in 1865 suffered sunstroke. From that time until the present week, more than 18 years, he has been a confirmed invalid, mostly unable to perform work, and during most of that long period enduring intense suffering. The result of the sunstroke was to develop a condition of the spinal cord and the connected ganglia of nerves closely resembling, if not constituting, what may be called chronic spinal meningitis. About two years ago, while Mr. Wilcox was living in St. Louis, he and his wife were informed of a remarkable case of recovery from paralysis which recently occurred in Ohio as the alleged result of prayer. Both Mr. and Mrs. Wilcox being devout persons, were much impressed with the facts given them, and shortly developed a strong confidence in the efficacy of what has come to be known as the prayer cure. St. Louis physicians regarded Mr. Wilcox's case as

IN ALL RESPECT HOPELESS,

but as a last resort advised him if possible to try the climate of Minnesota. He did so, spending a year at Lake Minnetonka, and the past twelve months in Northfield, where he has been little known except as a suffering invalid whom few of our citizens had ever seen.

For the past eleven months Mr. Wilcox has been confined to his bed, from which he could not be removed except as aided by attendants. He has lain most of the time with an ice cap on his head, and in such a condition of nervous irritability that all noise of every description had to be carefully suppressed. Even music of any kind was distressing beyond measure, and the simple rattling of dishes in the kitchen, two rooms away, was frequently sufficient to make him almost frantic. Dr. Geo. E. Ricker, of Northfield, one of

OUR LEADING PHYSICIANS,

who has been attending upon Mr. Wilcox during his residence here, informs me that he had every reason to believe that the case was absolutely hopeless, and had so regarded it, treating him more with the hope of alleviating his suffering than with the slightest expectation of witnessing any permanent improvement. Dr. Ricker states that the spinal column along its whole length has been for months as sore to the touch as an ordinary boil, or, as he expresses it, 'as sensitive as the eyeball.' Of course this long confinement, added to the severe illness, had reduced his strength to the lowest ebb, and he seemed like a child in his physical helplessness.

Tuesday afternoon of this week, at three o'clock, without any premonitory symptoms of change or gradual alleviation of suffering, Mr. Wilcox became suddenly conscious that all pain had left him—a delightful novelty in his sad experience. The question came to his mind: 'Why should I not get up?' Promptly, he says, the conviction came, like a revelation, 'You can—you are cured.' And get up he did. He dressed himself with the partial aid of his overjoyed wife, and from that hour to the present writing (Saturday afternoon) he has continued to feel and act like a well or thoroughly convalescent man. Tuesdy evening following his marvellous recovery he walked nearly a mile from his home to the Congregational church, and attended a prayer meeting with his wife. After the meeting he was introduced to several persons as Mr. Wilcox, and was at first supposed to be a brother of the invalid from out of town. On the assurance being given that it was in fact the late sick man, the

AMAZEMENT WAS UNBOUNDED.

Mr. Wilcox fully believes his cure the result of the holy anointing at the time of the glad change. Several were present on the occasion. and the season of prayer was by appointment. By prearrangement also a noted leader in another state and a prayer circle were simultaneously praying for his recovery.

Mr. Wilcox has slept restfully every night since Tuesday, and has steadily gained strength and command of his long disused muscles. No vestige remains of his distressing pains in head or back; his nervous susceptibility has departed, and noises which three days ago would have set him wild with agony now produce no inconvenience whatever. As he goes about he frequently finds himself thrusting his arms vigorously out in all directions, and stamping the ground to assure himself that it is really himself, and his recovery no delusion."—*Minnesota Tribune.*

ADHESION TO CHRISTIAN PRINCIPLES.

IN the "Private life" of Monsieur Guizot there are several sentences found in his letters to his noble mother, deserving especial consideration. Writing of his religious life at the early period of the Napoleonic Empire, Guizot the Author, the Statesman, the Protestant Christian, says: "I know nothing more uncertain than the human mind, and if a man has not some certain principles to cling to from time to time, he could not reckon for a single instant upon his actions or his desires."

The truth of this sentence will not be disputed by any man who studies his own heart and life. Such an one knows that desires are to the mind what sails are to a ship. They catch not only the breath of a man's appetites and passions from within, but also the breezes and the gales of corrupt public opinion from without. If he be without recognized principles to guide his thoughts, purposes and actions, his mind will be in the condition of a ship carrying many sails, but without a steersman at the helm. But having a clear comprehension of his Lord's will and an unconquerable purpose to govern himself by it in matters both great and small, his career is that of a noble bark steered by an intelligent commander to her destined haven. Desires uncontrolled by principles make men unstable as water; but when their desires are wholly subject to correct principles, they are as firm in their morals and piety as the everlasting hills.

It was a source of joy to Guizot that, thanks to his pious mother, though living in skeptical and immoral Paris, he not only possessed right principles, but was bent on clinging to them. It is refreshing to hear him saying from amidst the brilliant temptations which breathed upon his natural desires, "I possess these rallying points . . . God and the religion of Christ are my guides. Moral law is the law to which I refer *every question*. I look upon every temptation to step aside as a danger, and I disregard every path which does not lead me back to the right road. I have one quality which is, perhaps, favorable to my principles, although it is often reviled by the world,—obstinacy . . . I always intend to hold fast, and to proclaim openly, my principles of morality, of religion, and of virtue. I found that I had sensibly weakened them by making some concessions which were recommended to me. I began to consider my steadfastness as exaggerated, and I was beginning to howl with the wolves. I wish to preserve myself from this contagion, even if I should fall into extreme severity. It is less hurtful to my character than extreme weakness."

These are truly grand words. They express the same spirit as that which animated the young gownsmen at Oxford where modern Methodism was born. Uncompromising adherence to the commandments of the Christ, no surrender of an iota of Christian duty to the demands of Laodicean formalists; or to unspiritual moralists; or to fashionable worldlings who would "destroy morality on pretense of softening manners," and "take all strength" out of virtue by trying to "make it wear a perpetual smile"—these are the mottoes of genuine Methodism whether it be found in an individual or in the organic life of the primitive church, or of the Reformation, or of the evangelical churches of to-day. For what is the Methodistic spirit but the life of Christ in individual souls united to accomplish the great end for which He died?

Guizot's Methodistic spirit was beset by men who were seeking "to remove all the thorns from virtue." Unable, or unwilling rather, to rise to her level, they "tried to pull her down to their own." Guizot calls them "convenient moralists" who, not having courage to overcome obstacles, "undertook to smoothe over difficulties in order to tranquilize timid consciences." They partially succeeded in persuading him to concede some things to their demands. Fortunately he soon detected a growing weakness which was and always is the inevitable result of concessions. Like a true man he paused, rallied his purpose to be loyal, and, thanks to what he calls his "obstinacy" and to the grace of his benignant Master, he beat off his tempters with his principles and thereby preserved his spiritual life.

Guizot's temptation was typical. The same kind of men and women whom he met in Paris are busy to-day in America. Trained in the vicinage, perhaps by the teachers, of the church, they possess a degree of respect for her doctrines and institutions which causes them to wish for her friendship. But beside this partial good will, grows a settled dislike of many things included in the Gospel theory of self-denial. The grosser vices they are willing to abjure; but for such minor vices as worldliness, fashionable frivolity and vain amusements they cultivate an unquenchable thirst. Would the Church accept these vices as features of her social life, they would swear eternal friendship. Would she but pull the thorns of self-denial from her bosom they would accept her embrace and be called by her name.

There are two ways of meeting this demand. Concession or resolute refusal accompanied with vigorous assault on the spirit which gives it birth. As to concession, it ought not to be entertained a moment. The church that does make it, by tolerating worldly follies and admitting unrenewed souls to her fellowship, devotes herself to self-destruction. Her toleration of evil weakens her faith and takes all its energy from her love. Her conscious acceptance of mere formalists to her membership brings her into unhallowed fellowship with the spirit of the world which is represented in such persons. The result is a dead church. Does the reader doubt this assertain? Let him look around. Can he find a solitary disciple or a single church that has retained a healthy spiritual life after making such concessions to the spirit of the world? We are sure he cannot do it, inasmuch as "the friendship of the world is enmity with God."

Resistance followed by aggression, therefore, is the only safe alternative. "Touch not, taste not, handle not," is the true Chrstian creed with regard to everything not in harmony with the law of Christ. When the Church accepts the customs and spirit of the word she, like a man who walks through a dunghill, becomes defiled. But when she condemns and seeks to save the world, she is like the sun which, says Jeremy Taylor, "reflecting on the mud of strands and shores is unpolluted in his beam." It is, therefore, her sacred duty not to yield to the demands of the world in the smallest measure, but to boldly insist on both the ethics and spirit of the Gospel, refusing to pull out thorns fron virtue or smooth the path to heaven. Those timid souls who think that the Church cannot grow in these days of daring doubt without making certain concessions, should also look around and inquire of the historians and the observer what churches have won all the Master's victories from the beginning hitherto? The answer rings along all the ages, "They only won success who gave strict construction and complete obedience to their Lord's commandments."—(*N. Chr. Adv.*)

DANGER OF PROSPERITY.

In estimating the causes of Solomon's decline, we must also remember the danger that attends *great worldly prosperity*. Human nature is too weak to bear, unharmed, great elevation. Dazzled and blinded by the splendor of rank and honor and power and wealth, man reels and falls from the giddy hight.

Does it surprise you that one of such a rare nature and high endowments as Solomon possessed should be dazed by the brilliancy of any earthly light, and fall from such a hight to sins of so great enormity as we have specified? Look into your own heart and the problem is solved. To how slight an eminence can you be lifted without becoming giddy? Let but one title be added to your name—one simple green wreath of honor be put upon your brow—a trivial office be secured—a few thousands swell your purse—a house larger and costlier than your neighbor's be yours; acquire an equipage more dashing—a little more learning—a higher social status—a costlier ring upon your finger, even—a richer fabric on your person—and how likely is it to affect your spirit and bearing?

Ah, how little does it take of earth's coveted goods to make us forget the corruption within us, the grave that awaits us, the God that made us, the heaven that invites us! Let us be warned of this danger in time, and remember that it was this same Solomon who said: "the *prosperity* of fools shall destroy them." And he, wisest of men, illustrated the truth of his own proverb.—*Guides and Guards in Character Building, by Dr. C. H. Payne.*

ENVY.

"The infatuated Caligula slew his brother because he was a beautiful young man. Mutius, a citizen of Rome, was noted to be of such an envious and malevolent disposition, that Publius, one day observing him to be very sad, said, 'Either some great evil has happened to Mutius, or some great good to another.' 'Dionysius the tyrant,' says Plutarch, 'out of envy punished Philoxenus the musician, because he could sing, and Plato the philosopher, because he could dispute better than himself.' Cambyses killed his brother Smerdis because he could draw a stronger bow than himself or any of his party."

What a revolting characteristic! Let us beware of its first approach. There is no telling what men may do when they come under its tyrannical and diabolical sway. Beware of its incipient stage, or, what is better, secure the removal of that condition of soul which makes envy possible. This strange fire has no rightful place in any human heart. It was introduced by transgression. It may be utterly quenched by the blood of Christ,

"For His blood makes us whiter than snow."

SOUTH INDIA CONFERENCE, 1884.

The following are the appointments of the South India Conference for 1884:

Bombay and Madras District.

Presiding Elder	D. O. Fox.
Bombay—Grant Road, Fort	J. S. Stone. A. Gilruth.
Mazagon	W. H. Stephens, E. E. Catley.
Marathee and Hindustanee Missions	George Bowen. C. P. Hard.
Poona	J. Blackstock.
Marathee Circuit	A. G. Fraser. W. E. Robbins.
School	A. E. S. Vardon.
Egutpoora	L. R. Janny. Dnyanoba Khundajee.
Bhosawul	W. W. Bruere.
Nagpoor	A. H. Baker.
Baroda	G. O. Carroll.
Charderghat and Bellary	R. E. Carter.
Secunderadad	Enoch Jeffries.
Telugu Mission	C. B. Ward, (*Pramoor*) W. A. Moore, F. J. Blewitt, C. Luck, V. E. Bennett,
Lingasagoor	D. O. Ernsberger
Madras—Vepery	H. T. Oakes.
Black Town	O. Shrieves.
Bangalore	J. A. Northrup. B. Peters.
Canarese Circuit	S. P. Jacobs.
Bladwin School	I. A. Richards.

Calcutta District.

Presiding Elder	J. M. Thoburn.
Calcutta—English Church	J. M. Thoburn. B. T. Eddy.
Bengalee Circuit	J. P. Meik.
Seamen's Mission,	G. I. Stone. One to be supplied
Asansol	W. A. Thomas.
Rangoon English Church	J. E. Robinson.
Tamil Circuit	To be supplied.

Allahabad District.

Presiding Elder	...	D. Osborne.
Allahabad	...	F. G. Davis.
Jubbalpore	...	T. E. F. Morton.
Harda	...	C. H. Plomer.
Khandwa	...	To be supplied.
Mhow Circuit	...	James Lyon.
Ajmere Circuit	...	J. D. Webb.
Agra and Bandikui	...	W. F. G. Curties.
Roorkee	...	C. W. D'Souza.
Mussooree	...	D. Osborne. A. T. Leonard.
Lahore	...	Geo. K. Gilder.
Kurrachee	...	W. Bowser
Missionary to Denmark.		H. Jacobsen.

Lay Missionaries.

Calcutta Girls' School	Miss M E. Layton
„ Boys' School	E. S. Busby, A. Meyer.
Rangoon Girls' School	Miss E.H. Warner
Madras Vepery Girls' School	Miss G. Oakes.
„ „ Tamil Mission	Miss Chase.
„ Zenana Mission	Miss Freeman.

(*Indian Witness.*)

Archive of FETI MUMBAI

Miscellany.

And again with truth as to the character of the masters:—

"Though there can be no public examinations to test this, inquiry among the boys will often disclose a good deal. But if previous inquiry has not been possible, friendly talk with sons about their school life will soon show any one who understands boys' ways the real position of affairs. If there are many 'mean fellows' among the boys, fellows who let others be punished for *their* offences, who cringe when they are not bullying and bully when they are not cringing, be sure there is something wrong among the masters. Such evidence is far better than actual complaints of unfairness on the masters' part—for boys, like men, may complain without cause."

One source of the difficulty found in training families to habits of obedience and filial respect, may be found in the lack of confidence which often exists between parents and children. The former cannot be too anxious and careful from earliest years to gain and keep the confidence of the latter. On points connected with morality, both as to its principle and practice, there is frequently a reserve maintained which is foolish and hurtful in the extreme. The consequences which follow all offences against purity and modesty of demeanour, as well as those against truth and honesty, should be more fully and plainly pointed out. Some parents shrink, through false delicacy, from cautioning their children at home against evils on which lessons of a very practical character are being learned abroad; and, in many cases, boys are deterred by the reticence and reserve of their parents from speaking of sins and temptations to which they are exposed, and from which they need to be protected by home teaching and parental warning.

—In the United States during the past year 289,190,783 persons (nearly six times the total population of the country) were transported on 107,000 miles of railway. The total number of persons killed on the road was something over 4,000. In Europe in 1881 scarcely 180,000,000 passengers were transported over 172,804 miles of railway. The European railways in 1881 killed 6,500 persons. In America the ratio of travellers per mile is as 2,800 to 1: in Europe it is only 900 to 1.

TELEGRAPHIC NEWS.

Cairo, Nov. 29th: Out of six hundred gendarmes sent to Suakim 268 have deserted on their way there.

Berlin, 29th: The Emperor of Germany has telegraphed to the King of Spain, thanking him for the cordial reception accorded to the Imperial Prince, and assuring him of his life-long friendship.

London, 30th: A man called Bondurand, an accomplice of Wolff, the German Socialist who was recently charged with the intention of blowing up the German embassy here, appeared before the magistrates at Bowstrees yesterday, and gave evidence for the Crown. He stated that the explosive had been placed in the German Embassy with a view of afterwards giving information to the police, and obtaining a reward for doing so.

Dec. 1st: A Convention has been signed in connection with the Suez Canal by M. de Letseps and the representative of the British shipping interests.—The following are the principal clauses of the Convention:—The immediate addition of seven Englishmen to the Board of Directors, and the formation of a Consultative Committee in London composed of English directors.—The surtax will be abolished from 1st January next, and the pilotage-dues on 1st July next. The transit-dues will be reduced fifty centimes per ton on January 1, 1885, and further reductions in proportion to the profits made. A Committee of engineers and shippers, half of which will be composed of Englishmen, will determine whether the present Canal is to be enlarged or a second canal constructed.—In consequence of the prevailing excitement exisiting between the Orangemen and the Nationalists, an influential meeting of the former, which was to have taken place at Newry to-morrow, has been forbidden by the authorities.—The Editor of the *Tyrone Courier* has been arrested for issuing an anti-Nationalist placard.—The colliers, who were expected to go out on a general strike to-day, have in several districts agreed to a compromise.

Paris, 1st: The report of the Chamber of Deputies Committee on the Tongking question recommends an amicable arrangement with China in connection therewith, but states that in the meanwhile it is necessary to reinforce the French troops in Tonking.

Alexandria, 1st: H. M.'s Ironclad Invincible arrived here to-day.

London, 2nd: O'Donnell, whose trial was concluded yesterday, has been found guilty of the murder of James Carey, and has been sentenced to death.

Plymouth, 1st: H. M. Troopship Malabar arrived here to-day from Bombay.

Berlin, 2nd: It is announced that the Government here have promised co-operation with England in the protection of the respective subjects of the two countries in China, in case of war being declared between China and France.

London, 3rd: The Marquis of Hartington, speaking at Accrington on Saturday, warmly defended the Ilbert Bill, and said that he accepted the responsibility of the measure. A new Russian Loan is announced for £7,500,000 sterling.

Cairo, 3rd: The Austrian Consul at Khartoum learns that only a third of General Hicks' army (but which included all the British officers) were killed. The remainder of the army are encamped at Rahad, from which place they have asked for reinforcements. The Government, however, have received no information on this point.

Teheran, 3rd: Bands of Turcomans are advancing against Meshed. Persian troops have been despatched against them. There is great alarm felt at Herat, as it is feared that Ayoub Khan will attack the town after he leaves Teheran.

London, 4th: The Russian, French, and United States Governments will co-operate with the German and English Governments in the protection of neutrals in China, in case of hostilities being declared.—Thomas Knowles, M. P. for Wigan, is dead.

Washington, 4th: The Presidential message to both Houses of Congress was delivered to-day. It announces the intention of the United States Government to extend the relations of America with Eastern nations, and states that it will possibly be necessary to co-operate with other Powers to secure liberty of trade in the Congo Valley. The message suggests that America should retaliate upon all countries taxing American products. The surplus of revenue over expenditure is announced as 39,000,000 dollars.—The message goes on to urge the reconstruction of the United States Navy, together with an improvement in the coast defences, and recomends the redemption of the trade dollar as bullion.

London, 5th: News has been received that the French have freshly bombarded several points on the Madagascar Coast.—It is announced that Mr. Tennyson will shortly be raised to the peerage.

Shanghai, 5th: The Chinese Admiral Tsngyulkin has notified to the foreigners resident in Canton that war with France is imminet, and has warned the Neutral Powers to observe all treaty stipulations. Negotiations are nevertheless proceeding between France and China with the view of preventing war.

Sydney, 5th: The Colonial Conference, which concluded its sittings here to-day, has decided in favour of the annexation of New Guinea and the adjacent islands, and the Australian Colonies will make common action to defray the expenses.

London, 6th: It is reported from the Cape that Cetewayo is to be reinstated at Ulundi with a British Resident and a small detachment of British troops until tranquillity is restored.—The Right Hon. Sir Edward Sullivan has been appointed Lord Chancellor of Ireland.—H. M. Troopship Euphrates arrived at Plymouth yesterday from Bombay.

PASSENGERS SAILED.

Per Str *China*, Dec. 1:

For Genoa—Mrs Turton, Miss Turton, Col Murray and two Miss Murray, Mr Furrell, Miss Furrell, Mr Robert Muller, Mr G Pedretti, and Mr G Premonti.

For Marseilles—Mr Raymond Pierre and General McNeill.

For Port Said—Mrs Bertha and 2 deck passengers.

Per Str *Canton*, Dec. 1, for Marseilles:

Col and Mrs McLeod Innes and daughter, Col G J Chesney, Hon and Mrs C Grant, C S I, and two sons governess and two servants, and R Roney Dougall.

Per P and O Str *Thames*, 9:

For London—Mrs Keith, and infant, Mr W Duthoit, Major J Hutchinson, Lieut Col and Mrs T A Cooke, Genl and Mrs Reay, Surg Major C T Oldham, and Mrs Oldham, Mr and Mrs Curry, Mrs Anderson, Mr and Mrs Syme, Mr Anderson, Mr Humphreys, Mr Perth, Mr England, Mr Foster, Mr Mair, Mr Mitchell, Mr H Cornish, Dr A A Syme, Mr M C Mallik, Mr H St G Tucker, and Mr J T Boyd.

For Venice—Revd J E Clough.

For Aden—Mrs Bailey and infant, and Surg J Crimmin.

Per Str *Victoria*, 7:

Mrs Jopp two infants and an ayah, Miss Woodland, Miss Noble, Miss Daniells, a gentleman, and Mr H G P Dodge.

PASSENGERS ARRIVED.

Per Str *Rydal Hall*, 30th from Liverpool:

Miss Clarke, Miss Calender, Mr T Wilson, Mr and Mrs Quiston, Mrs Hotham and infant, Mr and Mrs Newnham, Captain and Mrs Sorell, Miss Burgess, Miss Ash, Miss Hawtry, Mr Nicolson, Mr Tucker, Mrs Osborne and four infants, Miss Roberts, Mr R Woodhouse, Mr and Mrs Finch and son, Dr Jervis, and Mr McLoughlin.

Per P and O Str *Bokhara*, 5:

From Venice—Col J M B Champion, Mr and Mrs Glover, Miss Glover, Mr C West, Miss F West, Mr and Mrs Abel, Mr Maxwell, Mr J Mitarachi, Mr and Mrs Cook and infant, Mrs Collister, Miss Schwarz, Mr W H Nebel, Mr A Leslie, Mr and Mrs H A Baird, Dr Thost, Mrs Rose and infant, and Mrs Macdonald and infant.

From Brindisi—Mr T G Mills, Mr J F Kingsley, Mr A W Croft, Mr T E Coxhead, Mr T Smith, Mr C Good, Mr W B Jameson, Lieut W B Watson, Mr R C Russell, The Rev G Quinlan, Mr M Leslie, Mr J W Macnabb, Miss Macnabb, Mr R Douglas, Mr J A Anderson, Mr and Mrs Forbes Adam, Miss Robinson, Mr and Mrs Macdonald, Mr and Mrs G A Ross, Mr Cresswell, and Mr Proctor Sims.

From London—Mr Dyson Moore, Mr C B Harter, Dr McKenna, Mr J C Rogers, Mr and Mrs E Adams, Miss Henderson, Mr and Mrs Watkins and child, Mr and Mrs W Obborne and child, Mr R Teape, Mr O Shiffield, Mrs Foster, infant and four children, Mr J Blus, Mr C Richardson, Mr W H Jervis, Miss Rogers, Mr and Mrs E John and infant, Mr Jehangir Nowrojee, and Lt Col A G and Mrs Ross.

Domestic Occurrence.

MARRIAGES.

D'Souza.—Osborne.—At the Methodist Episcopal Church, Allahabad, on the 28th November, by the Rev. Dr. Thoburn, the Rev. C. W. D'Souza, of the South India Conference, to Ellen, eldest daughter of the Rev. Dennis Osborne.

Wilson—Balgray—At the Havelock Chapel, Agra, N. W. P., Dec. 1st 1883, by the Rev. D. Jones, the Rev. Peachy T. Wilson M. A. B. D. M. D. of the North India M. E. Conference to Hellen only Surviving daughter of James Johnston Balgray, Dundee, Scotland.

Fraser—lugard—Dec. 3rd, at Nagpore. A. H. L. Fraser, B C. S., to Hettie, second daughter of Lieut-Col. H. J. Lugard, M.S.C.

"BOMBAY GUARDIAN."

Subscriptions received from 1st to 8th December 1883.

George Moore, 1st May 1884, Rs. 7-10; A. DeSouza, 15th August 1884. Rs. 15-; A. H. L. Fraser, 31st December 1883, Rs. 15-4.

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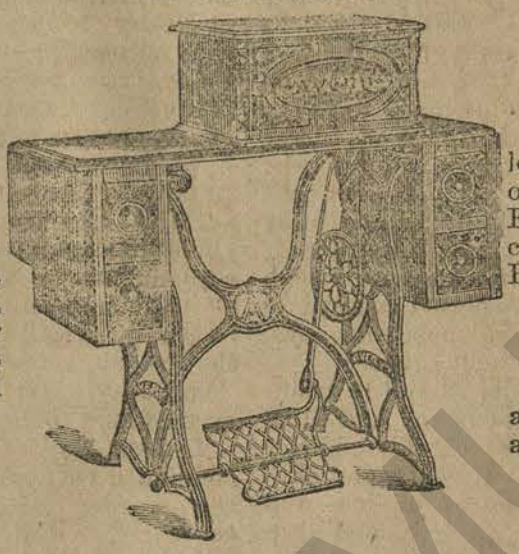

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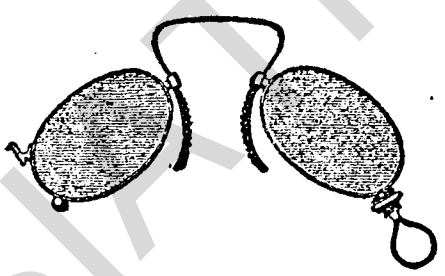

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